

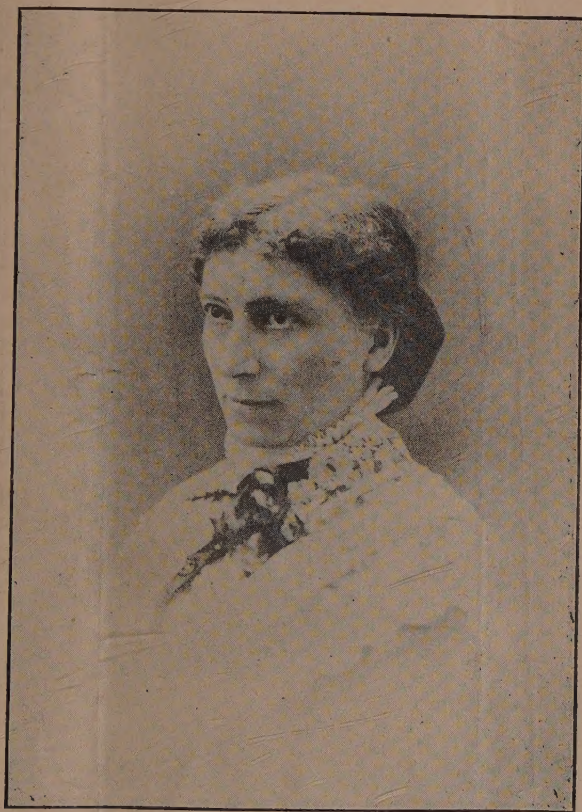
Vol. VII

JUNE, 1911

No. 6

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# THE KOREA MISSION FIELD



MRS. M. F. SCRANTON  
OF THE CHURCH TRIUMPHANT.

SEOUL

KOREA





# THE KOREA MISSION FIELD

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VOL. VII

JUNE, 1911

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## STILL WITH THEE.

Still, still with Thee, when purple morning breaketh,  
When the bird waketh, and the shadows flee ;  
Fairer than morning, lovelier than daylight,  
Dawns the sweet consciousness,—I am with Thee.

Alone with Thee, amid the mystic shadows,  
The solemn hush of nature newly born ;  
Alone with Thee, in breathless adoration,  
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,  
The image of the morning star doth rest ;  
So in this stillness Thou beholdest only  
Thine image in the waters of my breast.

When sinks the soul, subdued by toil, to slumber  
Its closing eye looks up to Thee in prayer ;  
Sweet the repose, beneath Thy wing's o'ershadowing,  
But sweeter still to wake, and find Thee there.

So shall it be at last, in that bright morning  
When the soul waketh, and life's shadows flee ;  
Oh, in that hour, fairer than daylight's dawning,  
Shall rise the glorious thought, I am with Thee.

—H. B. S.

15 April, 1911.



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## NOTES AND PERSONALS.

All will rejoice to know that the Bible Conference Committee has been able to again arrange with Dr. W. W. White of New York to hold a Bible Conference for the missionaries of Korea. Dr. White will come direct from America to Seoul and the Conference will begin on the morning of June 27th at 9 o'clock and will last about ten days.

The following have been asked to serve as a committee on entertainment. Mrs. Hugh Miller, Miss Albertson, Miss Heron and Miss Smith.

This committee will try to arrange entertainment for all those who signify their intention of coming to Seoul. Arrangement for entertainment will be made in the order that the notices are received.

If you are coming to the conference please notify Mrs. Hugh Miller at once. The committee cannot be responsible for arranging for entertainment if the notice is not received before June 20th.

In behalf of the committee

J. L. Gerdine, Chairman,

F. M. Brockman, Secretary.

Bishops Harris and McDowell and Mrs. McDowell of the M. E. Church arrived in Seoul April 15th and the missionaries were privileged to listen to a rare sermon at the Union Service on Sunday afternoon, from Bishop McDowell.

A reception was given for these guests on the evening of April 17th at the Methodist Girls' Boarding School, to which the foreign community were all invited.

Mr. Kagin of Chung Ju passed thru Seoul on April 15th, on his way to Song Do.

A note from Mrs. Rosetta Sherwood Hall informs us that she is taking a course in Tropical Medicine and other Post Graduate branches in New York, during her furlough and enjoying the medical and social advantages of that metropolis. She sends a snap-shot of the blind colored faculty of a school for blind and deaf in St. Augustine Fla, and contrasts the fine facilities of this smaller school, with the meagre ones of the one in Korea. Men on the foreign field do not plan largely enough for these institutions. We must ask, expect and work for better things, adequate buildings, and equipment, for our Father is very rich and very generous, and *ready to give all that we are ready to occupy.*

Rev. M. B. Stokes has at the request of his mission prepared one hundred helps on the study of the Korean language. These helps have been manifolded on the mimeograph and can be obtained from Rev. J. L. Gerdine, Seoul, at 20 *sen* per copy. Language students will no doubt be glad to get this valuable aid to their studies.



Rev. and Mrs. Robt. Knox with their little daughter have been obliged to leave for America on account of the protracted illness of Mrs. Knox.

Dr. and Miss Forsythe sailed on the *Manchuria*. "We do not understand why so many workers are called away from the field just now, but we do know that the Lord makes no mistakes and does all things well," says the S. Presbyterian friend who sends the news.

Mrs. N. A. Johnson and daughters, the Misses June and Ruth Johnson whose visit to Dr. Johnson in Taiku has been noted in a previous issue, will spend some months in Korea and the East. They have visited many mission stations *en route*. Miss Ruth Johnson is a Y.W. C.A. worker, and is paying special attention to their branches in the East.

Mrs. Welbon of An Tong paid a visit to Seoul in April, bringing her four little ones with her. Her old field was delighted to welcome her again.

A little daughter was born to the Rev. and Mrs. H. A. Rhodes of Kankae on April the 11th. Hearty congratulations.

Mrs. Blair was much improved and able to return to Kangae late in April.

On April the 10th Gen. Booth's 82nd birthday was celebrated by the missionaries of the Salvation Army in Seoul, by a special meeting in their new Hall. Dr. Gale presided on this occasion and various speeches were delivered in reference to the life and work of the General.

As Col. Hoggard, the leader of the army in Korea, was leaving on a short business trip to England, the following day, a farewell informal gathering of friends and officers of the army was held on the Army Compound just outside the W. Gate, after the meeting at the Hall.

At a recent meeting of the Executive Com. of the Am. Peace Society of Japan, it was decided to encourage the holding of Hague Day Peace Meetings on May 18th, wherever such were practicable. It was that that such meetings might be held in Seoul as well as in large cities in China and Japan. Mr. Scidmore and Mr. Kerr were notified in Korea. We regret that the word came too late to the FIELD for the May issue, but probably this may become an annual celebration.

Dr. and Mrs. J. S. Gale welcomed to their home a little son, George, on April the 30th. The heartiest congratulations and good wishes of the whole country have been theirs.

We have received notification that the Eastern Association of Tropical Medicine will hold its second Biennial Congress in Hongkong Jan. 20th to Jan. 27th, 1912. The President is J. Mitford Atkinson, M.B.D.P.H. The Association is an international one to promote the science and art of Tropical Medicine in the East.

All physicians are invited to attend and take part in the work of the Congress. Sat. the 20th will be devoted to the reception of delegates and visitors leaving the whole following week for the scientific work of the Congress.

Francis Clark, M.D., is the Secretary Treasurer General and asks that any intending to send papers will send a brief abstract to him as soon as possible. The subscription to the Assoc. is \$6. (Hongkong currency) and is due in 1911, no further being required until 1913.

The average temperature in Hongkong in Jan. is about 62°F. If any one expects to attend this conference or send papers they are requested to notify the Secretary at once, and, incidentally, pay the above mentioned dues.

We regret very much to learn that Mr. Turner has been called away from Korea to Peking for probably a year by a special emergency in the Chinese Capital.



Mr. and Mrs. Bunker are to be away on furlough for a year. No need to say they will be greatly missed.

Mr. and Mrs. Pieters of Seoul have gone to America on furlough. We grieve to say that Mrs. Pieters' mother is very ill, and that Mr. Pieters is also in very poor health. Our sympathy and prayers go with Mr. and Mrs. Pieters in this sad journey.

The Y.M.C.A. have received another helper in the person of Mr. C. G. Hunter.

Just before going to press the news was brought that on the 25th of April Mr. and Mrs. Rufus of Pyeng Yang, M.E., were blessed by the arrival of an infant son weighing 9½ pounds.

We have lately learned that while China is exporting millions of eggs, Korea is importing thousands, and it has been suggested that boys trying to work their way thru school and college might be taught successful and profitable poultry raising, and so another means of support and wealth be given to the Koreans.

During the month of April the Rev. Mr. Wilkes from Japan visited Korea. Mr. Wilkes belongs to a non-sectarian purely evangelistic mission started by Mr. Earley Buxton some years ago. It includes members of all orthodox Protestant denominations, and they aim to establish *no institutions of any kind whatever, not even churches or Bible Institutes*. Their one work is to preach Christ, wherever and whenever they can, and the fruits of their labors are turned over to whatever churches may be in the neighborhood of the work accomplished. *They aim to work mainly among unbelievers*, but hold themselves ready to assist established missions, in special campaigns, Bible classes, Bible Institutes or wherever they are called and needed. Thus far the mission has been composed of English missionaries. They are mostly men of great faith and devotion and unselfishness, we think the majority, if not all, are looking for our Lord's second coming, and are striving to attain what is called the Higher Life. They have wonderful results in evangelistic work, in bringing in the unconverted. They have no resemblance to the sect called Plymouth Brethren, their whole aim being to build up other established churches. This seems to us an ideal mission, and just exactly what we need right now here in Korea, where we are straining every nerve lending men from one poorly equipped station, to another still more hardly situated, and utterly unable to compass the task set before us. Let us hope and pray God will move this mission to lend a hand in Korea.

The varied, not to say contradictory, reports which creep into the home papers about Korea, are interesting to us on the Field.

We were amused at a recent paragraph in the *Continent*, headed "Era of Conservatism in Korea," in which some missionary characterizes the revival of two years ago "as in great part semi-political!" We are further told that it is however a great joy to the missionaries, that "in the worst of such cases, a small nucleus remains," and that "on such foundations the missionaries are starting to build up trustworthy and reliable churches."

It is true that in some districts where the numerical force of workers was weak, or where there had been greatest political unrest, or where the purposes of the Salvation Army were misunderstood, many were swept into the outer courts of the church, namely the list of adherents, who were in no sense converts to Christianity, and who, *mainly for lack of adequate care, fell away*, since neither missionaries or native Christians were equal to the task of winning and shepherding those whom a wonderful opportunity placed under their influence.

But the statistics of this year for one mission alone, while disappointing to those who looked for a marvellous increase at once, show a pretty healthy "nucleus" 9,592 baptized in the last 18 months, with a body of 59,490 catechumens and baptized, church members, not counting the adherents. In one station where several hundred



were reported to have fallen away, nearly every one was brought back and into true fellowship by the faithful work of a Korean pastor who with unparalleled labor sought them all out. It has happened in the experience of the writer that occasionally whole hamlets that knew nothing of Christ decided for some mistaken reason to call themselves Christian, but these were never counted or considered in any way, except as good ground for missionary work, and we think the facts are, not that any who should legitimately have been counted upon, fell away, but that in the pressure and haste, people were included in the lists who never belonged there, and that *the force of workers has been far too small to garner in what might have been harvest*; what perhaps will yet be harvest. There is not the least doubt in the minds of most of us, that our present force is much too small to shepherd those already in the church, and to win to real intelligent faith, the great body, of half believers ready to come in, standing as it were on the threshold of God's Kingdom.

Let us look at a single instance, in one of those very stations where growth was so phenomenally rapid, and where losses have been great.

One of the itinerators reports for his winter visit to his district, and probably he cannot visit it oftener than twice in the year, that in 19 days he "visited 22 groups, and attended to the needs of two others and held a leaders' class." Supposing then that we deduct at least 2 days for travelling, we have 17 days left for visiting and attending to the needs of 24 groups, (bodies of Christians living in different villages, sometimes only 3 or 4 families), and a leaders' class. The work to be done, visiting them thus seldom, is manifold, as any of the notes from the stations will show. Delinquents must be talked, prayed with, perhaps disciplined, Communion service administered, marriages performed, Catechumens and other applicants examined and enrolled or baptized, church difficulties settled, advice given, errors corrected, the school, if any, looked into and guided, the people cheered, inspired, comforted, fed, encouraged, and helped so far as practicable in their difficulties and problems. How we ask is it possible to do this in any adequate way, for 24 groups however small, in 17 days? True, many of them may be only a few miles apart, and leaders and applicants in case of haste, are called from one or two small groups sometimes, to meet the missionary at some center, but this is only a makeshift where haste is imperative, and workers few, *it is not the way to conserve new believers, especially uncertain ones, it is not the way to nourish and feed the church*. We are not finding fault with such itinerators, it is the best they can do. This man was appointed by the mission to assist in the work in *two other stations during the year!*

In notes sent to this issue of the FIELD from one of the women's classes, they were beseeching pathetically to be taught there, (as apparently the only time when there was a chance to be instructed in such things) whether it was possible to pray except on their knees, how to pray at all, how to ask a blessing on food, "so many things we want to know before going back home for another whole year."<sup>\*</sup>

This shows about how much guidance and food the new lambs get, who come into our crowded folds. In another district especially referred to by the correspondent of the *Continental* a borrowed itinerator told us that most of the groups he saw had not been visited by a minister of the gospel since he was there a year ago, and some 40 groups in the same region are being looked after by a young man who has been in Korea only a little over a year and cannot speak the language!

What can we expect from a human standpoint, where workers are so few as this, without direct extra miraculous interposition of God, but large defection among new comers? The wonder is that any remain. And let us hesitate how we characterize this great work as a mere political movement in any place, because we and the church at home have failed to utilize the wonderful opportunities He has bestowed; but rather the more earnestly pray the Lord of the harvest to send more laborers into His harvest, and to give to each laborer a double portion of zeal faith and love for this great day.

<sup>\*</sup> The only single lady evangelistic worker in the field from which these women come, embracing many thousands of women, is going home, tired out, for her furlough this year!



## AN EDUCATIONAL INFORMATION BUREAU.

At the meeting held on May 11th in Pyeng Yang, for educational matters, it was decided to establish a bureau for Educational Information, the object of which shall be to assist missionaries all over the country, who are engaged in educational work, by keeping them posted with regard to all educational matters of general interest, especially all necessary information regarding schools of all grades, and in particular to translate and forward all official educational notices. Representatives of nearly all missions in Korea were present at this meeting, and while all united in approving this bureau, it was decided that it shall remain in existence in its present form, only until the coming General Council of Missions, when if necessary, changes can be made and some more permanent arrangement may be substituted. In order to translate these documents and transact the business of the bureau a permanent Korean Secretary will be needed, the notices must be printed, this with postage, possibly desk room and other expenses, make it necessary to ask that each missionary desiring the help of the bureau shall pay an annual sum of 5.00 *yen* upon receipt of which, his name will be put upon the list of correspondents. The Chairman of this bureau is Rev. H. G. Underwood, the Secretary and Treasurer Rev. J. L. Gardine, both of Seoul.

Mr. F. L. Brown, the Commissioner of the World's Sunday School Association appointed to visit the Philippines, China, Korea and Japan, reached Seoul Friday, April 7th, and went to Pyeng Yang on the 8th as quite a number of missionaries from various stations and missions were there at that time in Theological Seminary work, and on special educational business. Mr. Brown remained there nearly a week holding individual conferences with the missionaries, addressing a large number of Korean S. S. teachers, elders, deacons and pastors, on methods and principles of Sunday school work, also showing how a model teacher's meeting and Sunday school are carried on. Every one listened to him with great interest, as he has practically demonstrated in America where he has a very large school, the success of his methods, some of which of course he does not claim are new or original with himself, but all of which are admirable.

Mr. Brown after leaving Pyeng Yang also visited Songdo and Seoul. He spent two days in the capital, and addressed audiences packed in the largest churches to the limit of capacity and numbering from 800 to nearly 5,000. Except the two or three great union meetings they were largely composed of Christian workers, teachers, elders, and pastors. Tickets were issued, and none but this class were *supposed to be admitted*, but as some quite small boys and girls were seen in these audiences, Mr. Brown could only conclude that either we are favored with some very young teachers or that some tickets were passed on by the original recipients.



On Sunday morning a large crowd of several thousands gathered outside the Chung Dong Methodist Church to hear Mr. Brown and Bishop McDowell. It was a union service and Easter Sunday, so the attendance was very large. We think that from the numbers who gathered to hear him and the intense interest shown Mr. Brown may well feel that his visit to Korea was not in vain.

We regret very much that we cannot give our readers in detail the helpful matter of Mr. Brown's talk to both Koreans and foreigners. A few of his points however we feel constrained to note.

1st.—He called attention in speaking to teachers, to the fact that children are reached thru the eye, the ear, the hand, the foot, the knee and the heart, and enlarged upon this in urging that, pictures, maps, outlines, and blackboard exercises, etc., be used to reach them thru eye-gate: that they be given something to do with their hands, such as drawing pictures, writing: or making pictures or maps in sand boxes, or modelling in clay, to impress the lesson thru hand-gate, that the teacher's feet carry him to visit his pupils in their homes, and his knees be often bent in prayer for them, and that his love for them shall be so felt as to reach them thru the heart-gate.

2nd.—His suggestion, that the Superintendent shall each week, delegate some special work for teacher's meeting, to as many teachers as possible, seemed to us most excellent. For instance, one shall be asked to find and present all the concurrent passages at the teachers' meeting. Another will be expected to prepare a map, another to give the preface or introduction, still another to tell all that would be profitable to know about any personages of the lesson, others to give the outline and main subject, others, the facts of the lesson, and so on, thus engaging the special interest and attention of each teacher. He also advised that teachers read the lesson over, and study some point of it every day in the week.

3rd.—In the model Sunday school which was carried on according to his directions, hundreds of Koreans listened, agape with interest and pleasure which he explained the baby roll, giving a very demonstrative new member, a certificate which he received with great evident pleasure showing some signs of an intention to devour it.

The Home Study class of those too aged or infirm to attend but who would be given lesson helps at home, was also illustrated by a dear old woman, with a shining face in spite of blindness and feebleness, who had that day been baptized. According to Mr. Brown's custom the whole audience rose to greet and welcome her to the school, and she too was given a certificate of membership. A banner was awarded the best class, promotion indicated by passing under a floral arch was given another class who had completed a lower grade, a birthday was noted and the happy scholar privileged to contribute as many *sen* as his years numbered, and a new scholar was received with a certificate and a rising vote of welcome. Teachers' birthdays are also remembered by the Superintendent. For the study of the lesson, classes were divided by curtains which are quickly and easily swung into place and back, on wires extended across the room.



We have to thank Mr. Holdcroft for the following copy of the resolutions which were approved by the missionaries in Pyeng Yang, Song Do and Seoul and passed by the S.S. Committee and which will be presented to the General Council of Missions at its next annual meeting.

Mr. Brown left Seoul on his way to Japan April 17th. We feel sure that his visit has brought new inspiration for and new light on Sunday school work in Korea and that he came at the opportune time when our missions are ready to go on with advance work along this line.

## RESOLUTIONS OF S.S. COMMITTEE.

### MOVED AND CARRIED.

1. That the Secretary be instructed to thank the World's Sunday School Association, in the name of the Sunday School Committee, for sending Mr. F. L. Brown to investigate and aid the Sunday School work of Korea, and to express to the Association the general appreciation felt by all as to the value and timeliness of this visit which will undoubtedly greatly stimulate the work of the Sunday School throughout the country.

2. That the Secretary be instructed to thank the publishing houses which so generously provided for Korea Sunday School exhibits; and to inform them that this material will be kept as a permanent exhibit in Seoul, convenient to all missionaries, that the manager of the Korean Religious Tract Society will take and forward to the publishers any orders for new supplies which may result; and that samples of new material as it is published would be appreciated and used as an addition to the exhibit.

3. That the Secretary be instructed to correspond with other publishing houses, inviting them to make contributions to this exhibit in Seoul.

4. That the Secretary forward to the World's Sunday School Association the proposals for the formation of the Executive Committee for the Korea Sunday School Association; and formally ask the World's Sunday School Association to provide a Secretary for Korea as therein proposed, submitting to them an estimate of the expense which would be involved as follows:

Salary (married man) .....	\$1,250.00
House rent 50 <i>yen</i> per mo. ....	300.00
Secretary or teacher .....	120.00
Expenses of Office .....	230.00
	<hr/>
	\$1,900.00

5. That the Committee inform the World's Sunday School Association of its belief that a grant of about \$600.00 for the year 1911-1912 would greatly facilitate the work of the Committee which will be formed



at the next meeting of the General Council. This money would be used as follows:

Cabinets, etc., for proper filing S.S. programs, etc. ....	\$ 50.00
Duplicator .....	170.00
Salary, Korean Assistant to Committee (25 <i>yen</i> per mo.)	150.00
Travelling Expenses, stationery, postage, etc. ....	230 00
	<hr/>
	\$600.00

TO BE PRESENTED TO THE GENERAL COUNCIL AT ITS  
1911 MEETING.

PASSED BY S.S. COM. APRIL 11TH, 1911, AND ENDORSED AT SONG DO AND SEOUL.

**RECOMMEND:**

1. That the General Council heartily welcome the entrance of the World's Sunday School Association into the work of the better development of the Sunday Schools of Korea.

2. That the Council, looking forward to the formation of a Sunday School Association for Korea, proceeded now to the organization of an Executive Committee for such as Association on the basis outlined below which Executive Committee shall be affiliated with the World's Sunday School Association.

3. That the Executive Committee for the Korea Sunday School Association be composed of one foreign member from each Mission represented in the General Council, four Koreans from the Presbyterian Church in Korea and one each from the Methodist Church (North) and the Methodist Church (South); (the right of representation of any of these bodies to be conditioned upon its endorsing the plan); and a General Secretary to be provided if possible by the World's Sunday School Association.

4. That the officers of the Executive Committee for the Korea Sunday School Association, be a Chairman, Vice-Chairman, General Secretary and a Treasurer; the Chairman, Vice-Chairman and Treasurer to be elected annually by the Executive Committee but the General Secretary to hold office until his successor is appointed. The Executive Committee, however, shall choose a General Secretary from among its members who shall serve until a permanent General Secretary is found.

5. That the work of this Executive Committee shall be to promote the Sunday Schools of Korea along all lines but especially by the preparation of Sunday School literature fitted to the needs of Korea, by aiding the several churches and missions in teacher training and by seeking to introduce better methods of study and management into the Sunday Schools of Korea. It shall also lay down courses of study for the Sunday Schools and see that proper lesson helps are provided.

6. That the General Council turn over to this Committee the work of its Sunday School Committee and that the new committee report to the General Council annually.



7. That the General Council solicit from the various Missions their hearty endorsement of this plan and the election of representatives to the Executive Committee.

8. *a.* That the members of the Executive Committee for the Korea Sunday School Association with the exception of the General Secretary be elected for terms of three years each; but to provide against a complete change being made in any one year, the Presbyterian Mission (North) and the Methodist Mission (North) be asked to elect their representatives in 1911 for one year each and thereafter for terms of three years each. That the Canadian and Australian Presbyterian Missions be asked to elect their representatives in 1911 for a two year term and beginning in 1913 for terms of three years each. That the Presbyterian Mission (South) and the Methodist Mission (South) be asked to elect their representatives from the beginning for terms of three years each.

8. *b.* That the Presbyterian Church in Korea be asked in 1911 to elect two Korean representatives to the Executive Committee for the Korea Sunday School Association for one year term and two Korean representatives for a two year term and thereafter as the terms expire for the full terms of three years each. That the Methodist Church (North) and the Methodist Church (South) be asked to elect their Korean representatives for full terms from the beginning in 1911.

9. That the World's Sunday School Association be asked to provide for Korea a General Secretary whose appointment shall be approved by the Executive Committee for the Korea Sunday School Association, an expert in all lines of Sunday School work whose salary, expenses of office, etc., shall be arranged for by the World's Sunday School Association. The General Secretary shall work under direction of the Executive Committee for the Korea Sunday School Association. He shall be required to learn the language and until he shall have been upon the field for one year he shall have advisory powers only.

TO BE CARRIED OUT BY THE SUNDAY SCHOOL COMMITTEE  
BEFORE MEETING OF GENERAL COUNCIL.

1. That the Secretary of the Sunday School Committee of the General Council be instructed to send a copy of these proposals to the Secretaries of the various Missions with the request that they use every influence for their adoption by the Missions, and the native churches under their care.

2. That Secretary of the Sunday School Committee of the General Council solicit from the representative bodies of the native churches of Korea their hearty support of this project, asking them to elect representatives to the Executive Committee for the Korea Sunday School Association and to delegate to this Committee the work of preparing Sunday School helps.

## NOTES FROM THE STATIONS.

## ITINERATING NOTES FROM NORTH KYENG SENG PROVINCE.

## N. PRESBYTERIAN MISSION.

Rev. Edward N. McFarland sends the following from Taigu :—This last Fall in the redistribution of our Taiku field it was found necessary for me to take over the care of some fifteen groups in the North Circuit between here and An Dong, besides my forty-four churches in the Eastern Circuit. This North Circuit was first under the care of Mr. Barrett, then after he left was put in my charge during the first year of itinerating by me, and afterwards put in the charge of Mr. Erdman as soon as he was out sufficiently long to be able to say “Yei-bo!” to his load coolie.

This last Fall his pressure of work made it necessary for me to care for a portion of the churches in this rapidly developing field. It was my earnest desire to go as soon as possible after Annual Meeting to visit those churches, but the program for revivals thruout the large centers during the Fall made it impossible to go then, so as soon as possible after the Oriental New Year I was on the trail that runs from the old North Gate of Taiku over across the hills to the ancient city of An Dong. The “farthest north” church on this circuit is forty *li* south of An Dong station but pressure of time made it impossible for me to pay a visit to this our newly opened station.

One group, when I visited it five years ago, consisted of some five or six members who were meeting in a little dark dirty room, filled half full with all kinds of plunder. This time I found the group meeting in a large, clean, attractive church building. They had become such a large congregation that two new groups had broken off from the mother church and formed two flourishing new centers of work. The same energetic, enthusiastic young man who was leader when I first visited the group was still in control, and is evidently good material for a future elder. I just praise God for such strong, earnest Christians among the Koreans. He is a man who does not spare strength or time in order to build up his Master's Kingdom.

Another group I visited had not grown well for some time but at the time of the winter revivals in the different country groups a revival being held in this group resulted in some twelve youngsters coming into the church. Six or seven, tho under sixteen, were already married. In all my experience I never ran across such a bunch of “baby bridegrooms.” The Christians of these groups I found were observing the marriage laws of the Church very well, but in no county have I ever ran across as many small married boys among the heathen as in the county of We Sung.

A new group having sprung up in the city of We Sung, the Christians were very anxious that a “moksa” should visit them as no foreigner had yet been to see them. The place was not down upon my itinerary but I managed to get in the time, so on Friday afternoon started



the thirty *li* from Hyo Sun for the We Sung county seat. It suddenly occurred to me that the time of our arrival had not been made known possibly to the Christians in the county seat so enquired to find out about it. All assured me in the affirmative. When within five *li* of the place I could see the edge of the town toward us was beginning to turn white and then I knew for sure that not only had all the Christians been notified but also that every man, woman and child in the place had been well informed of the coming visit of the foreigner. I could see them running from every direction to the point where our road entered the town. As we reached the place such a crowd—it reminded me of days gone by, for one seldom attracts attention in the county seats any more as the Japanese have entered them in large numbers. Old men leaning on staffs came out for a “sight see,” young patrician *yangbans* with silk coats rubbed elbows with the poor plebean coolie in rags in order to see the foreigner. Old women with babies on their backs and pipes in their hands braved the danger, and stood in the gateway as the strange sight passed by. The young maidens both in their fear and modesty peeped over the court yard walls or out from the corner of the house, and the ever-present small Korean lad with his mass of matted hair was there to bound along in front turning now and then to get a better look at those “frightful eyes and the big nose.” When we reached the church on the hill and I saw it and the court yard overrunning with humanity I realized that Pharaoh and his frogs in the plague of Egypt were not in it for numbers. The women’s side was pulsating and perspiring as every one of those women in that room at the very same time wanted to see out of a tiny window the approach of the foreign moksa. Two or three who felt that their faith had extended over a sufficient number of days to make them of some repute in the church were industriously giving orders to keep quiet to those about them. But all was in vain, for the heathen woman knows about as much about keeping quiet at such a place as a Korean canine knows about keeping his bark down on a moonlight night. As I realized that this seething mass of humanity was there to see the “show” and that “I was the show” I felt it necessary to fulfill their greatest expectations. Many seemed astonished that I could talk their language and that they could understand. It was a blessed opportunity to preach the Gospel so both I and my two helpers used it to the fullest extent. Many were interested and the prospects are for a good large group in this county seat. A few women of the upper class were there, and I heard that some official here in Taiku had sent them word that Christianity was a very good thing and that it would be very well for them to believe.

At almost every church on this circuit I found life and enthusiasm in spite of the fact that it has been a circuit that has been difficult to care for the last year or so. My helper found that there was a total of nearly two thousand four hundred on the rolls of about twelve or thirteen churches. It is a matter for encouragement.

## YENG BYEN.

Mrs. C. D. Morris sent the following April 20th:—The Spring Women's Bible Institute of Yeng Byen District met in the city from May the eleventh to the twenty-second. The Institute was prepared for by a week of special prayer meetings beforehand. Altho the rains were heavy and the rivers dangerous the women came in in larger numbers than ever before; as many as thirty of them walking as far as fifty miles, in order to study. They worked day and night on their studies and made a splendid showing in the final examinations, which we make very strict. But far more important than that was the spiritual atmosphere which could be felt all through the class and in every prayer meeting. The Institute was closed by a special preparatory meeting in the afternoon, and a communion service in the evening.

## KANG KEI.

Mr. Rhodes wrote in April:—In a recent letter I remarked that "We in Kang Kei are still in that state of suspense where we don't know what will happen next but that we are pretty sure it will happen." It has been so for months. It is surprising how quickly and frequently our plans have changed. The rapidity with which we have had to act would do credit to a modern American city and would scarcely seem possible in the most interior mission station in Korea. We sometimes call ourselves the "telegraph station." We send telegrams about as regularly as we take our meals and never wince if the cost is as much as three or four *yen*.

We have had troubles not a few and plenty of excitement. It is too long a story to write here. All we need is a little time and a gifted pen to produce a lively new book on missions in Korea. We have seen Mr. Blair pack his boxes to go to a class in We Won 60 *mie* west and instead go to Seoul. In all good faith he made arrangements to be at a certain church 50 *mie* north but something happened and Mr. Parodi at the Italian mines had to eat his sumptuously prepared meal alone. Three times he prepared that meal and nearly exhausted his food supply. His guest has not arrived yet but instead is away on a second trip to Seoul. At the time of our February class it was planned that Nayang moksa of Syen Chun should accompany Mr. Blair to Chosan for the class and that Mr. Hunt should continue evangelistic service here in Kang Kei. Instead the next morning Mr. Hunt bade us good-bye and Nayang moksa remained. A week later the latter bade us farewell to return to Syen Chun *via* Chosan and within a week was back in Kang Kei.

If Mr. Blair succeeds in bringing his wife and children back with him we will have our station force together the first time since last August. Since the station was opened May 1st, 1909, we have had two and one half months together. This is not a very good guarantee for effective work. In fact we haven't done any team work worthy the name. And yet our work has been so abundantly blessed that we can minimize our difficulties.



In the midst of all our problems we have had a great revival. The average attendance in our Kang Kei church has increased by 300. We can muster 400 twice a week at prayer meeting and 600 Sunday morning for Sunday school. Within a few months, in Kang Kei county alone, have sprung up 8 new groups. Everything indicates that we are on the eve of large things in the development of our work.

### MORE ABOUT KANGAI.

From Kangai Mrs. Mills writes that despite all the trouble made by their disciplined leader, and the expelled pastor from another mission, "the wonderful thing thru it all is, that the church membership has doubled during this struggle, and we know that the Lord's Hand tho unseen is guiding in His mysterious way. We added 400 members to the church at the time of and directly after the class and they are all having the strength to stand."

### SYEN CHEN.

Mrs. McCune writes :—The enthusiasm for Bible study is growing among these northern men. What a busy time we had in enrolling the 1,778 men who attended the Winter Bible Class. Each paid his own expenses coming here and returning home at an average of 36 *sen* each. Each paid for his own food, some for but 3 or 4 days, but a majority for the entire class. Some lived on ten *sen* a day, others fifteen, while it cost others twenty to thirty *sen* per day. Each paid an enrollment fee of five *sen* (2½ cents). It is estimated that almost 200 attended without being enrolled largely due to the neglect of those in charge of the enrollment.

The committee's plan of enrollment was as follows :—Class of helpers, elders and theological students ; one of church leaders ; two of deacons ; two of Sabbath school teachers or leaders' assistants (*kwen chal*) ; three of baptized men not included above ; two of catechumens ; two of new believers. The last five were subdivided according to age. Because of this plan, time was saved, classes were easily organized, men were well placed and there was more pleasure in teaching. Heretofore committee meetings and officers' meetings have taken many of the odd hours of the day and evening, thus distracting the minds of the men from the main purpose of Bible study and taking the preparation time from the instructors. This year the committee permitted no such meetings and as a result the men received what they came for—instruction in the Word of God. Committees and officers' meetings were held before the Bible class opened and after it closed. The inspiration of this large class of men eager and hungry to study God's Word and to learn His will in these times is thrilling. Dr. Moffett and Mr. Kerr from other stations, Messrs. Ross, Whittmore, McCune, Roberts and Lampe together with several Korean pastors and helpers taught the thirteen classes, thirty-nine periods a day, conducted special lectures three afternoons and led the evening services. The topic for the latter was "Jesus," each evening taking a different phase of His character.

Dr. Moffett gave a lecture on the Edinburgh Conference and the men were stirred with enthusiasm to decide anew to preach the Gospel more zealously than before. Two or three men in the front of the building felt like pledging a special period of time for preaching and suggested to Dr. Moffett that every one be given an opportunity to so pledge. Slips of paper were hurriedly prepared and scattered through the audience. It was all done so quietly, no one knowing what the others were pledging. The individual's name, his home, the place he promised to go and preach were written down. The figures showed 1,012 men pledging a total of 6,687 days which is equivalent to  $18\frac{1}{3}$  years for one man.

This class is historic in that it is the largest Bible study class ever held in Korea. The men scattered carrying the inspiration received to many thousands throughout the counties of this North province. The local churches received a new impetus and a broader vision for service.

#### BIBLE INSTITUTE.

Some men of the Winter Bible Class feeling their ignorance of God's Word requested a further opportunity to study. The station appointed Messrs. Ross, Roberts and McCune to arrange for an Institute of two weeks. Mr. Roberts as chairman planned the course of study, rules and regulations and organized the Institute and Messrs. Ross and McCune assisted by teaching. Not having previously planned its opening, announcements were not made and many who might have stayed for study had they prepared beforehand, could not do so. However, 70 were matriculated and examined by Mr. Roberts, and organized into two classes. These 70 students of this embryo Bible Institute took their final examinations and expect to continue their study next year. Mr. Roberts is planning for the Institute and no doubt we will be able to report a large attendance next year.

Mrs. Miller of Seoul who assisted in teaching the April class in Syen Chen sends a few notes of her observations.

More than 1,300 women enrolled, coming from all parts of the Syen Chen territory : some coming from churches several days' journey distant.

There were many old women. The two lower divisions into which the women were divided for study, were again subdivided into women over 50 and those under 50 years of age. In each of these divisions there were about 200 women, over 50 years old, and several were over 80.

It was an inspiring sight to look over the audience that filled the big Syen Chun Church for morning devotions and the evening mass meetings which were a feature of the class. At first all was a sea of white—the clothing and turban-like head dress of the women of the north being of white cotton or linen. Then one could distinguish faces, beaming and sparkling under the clean white *sugan*, as friend met friend or new acquaintance. The badges fluttered—each pinned proudly on the waist—bearing the name of the woman and the place from which she came.



Suddenly the bell sounded from the pulpit and instantly the subdued roar of the 1,300 and more voices ceased, and every face was turned with eager anticipation toward the platform. In the lives of these women this class is the one great event of the year, the one thing talked of, thought about, and planned for from one year to the next.

It was one old woman's first class. She was very much excited over the great crowd and enthusiasm, and before the day was over she had lost her books, her money and everything she had brot with her. After awhile with the help of the sympathetic sisters all were found and she was so happy. One of the women near her said, "Of course you will kneel right down here and thank God for helping you find your things," and of course she did.

Toward the end of the class many of the very new believers who were here attending their first class came to the teachers and said, "We do not know just how to keep the Sabbath, or just how to pray. Can one only pray when kneeling? Does the form make any difference? And we do not know how to ask a blessing on the food at meal time, and oh, there are so many things we want to know before going back home for another year." And so these people were gathered together and given instruction along these lines.

These women take only two studies during the day, great care being given to reviewing, examining, grading and enrolling them. Much is made of the morning devotions and the evening mass meeting, and they are taught various helpful lessons in the care of the home and children, behaviour in church, keeping the Sabbath, and also a few simple sanitary instructions are usually given.

### PYENG YANG.

Mrs. Mowry sent the following April 19th:—In Pyeng Yang the spring months are busy ones, as they are apt to be nearly everywhere. As we have seen the days pass and one phase of the work after another begun and laid aside, we have been impressed by the faithfulness of the Koreans in upholding one another in prayer, whether the work in hand had a personal interest for them or not. If in our busiest times we might keep the breadth of view which will bring before the Throne the problems of the work not only of Jerusalem, our own town and of Judæa, our own state, but in a measure those of the whole world, what unclaimed blessings might be ours!

Our city class for the women of Pyeng Yang held in February with an attendance of 480, was followed by the Workers' Class beginning the first of March. At this time 283 women prepared themselves to more efficiently perform the duties which have been entrusted to them, in the various churches, all through the Pyeng Yang district. The General Class, from which the Pyeng Yang women are excluded, to make room for those coming in from the country, had an attendance of 532. A vacation of only two or three days intervened between this class and the

Bible Training School which began the first of April and is continued through two months and a half. The present enrolment is 85.

It is a great inspiration to see these bands of eager inquirers into the truth; but often our sympathies are with those who from some reason or another, though they are eager to study, do not have the opportunity of coming to the classes. During the General Class, among the women who came from one of the villages we visited during the winter months, I missed the most eager student of all the women of that group.

"Where is Osi," I asked them, "didn't she come with you?"

"Oh no, her mother-in-law wouldn't think of letting her come. She was so disappointed that she cried when we came away, but of course she couldn't come."

Osi's mother-in-law is not a Christian and her father-in-law, mildly speaking, has no sympathy whatever with the Jesus doctrine in which the son and his wife are trusting. According to the old custom, sometimes when a Korean girl is married she becomes little more than a slave in her mother-in-law's house. Osi's mother-in-law is very much worried because in spite of all her threats and scoldings Osi will not work on what she calls the Lord's Day.

"What will happen to them! They surely cannot continue to live well if this daughter-in-law persists in her absurd notion of resting a whole day out of every seven!"

Osi has a saving sense of humor which is a great help to her in many a trying hour, and as she told us of her experiences her wit sparkled brilliantly. She is nineteen in years but in experience older. I have known very few American girls of nineteen who have as strong a faith in the midst of hardships, and who are as apt in discerning spiritual truths. And do you suppose that she is the only Korean girl who suffers such things because she bears the name of Christ? Oh no, there are many of them placed in just such circumstances, and our hearts are made sad as we hear from friends that this girl and that girl whom we know, is being persecuted by her unbelieving mother-in-law and her unbelieving husband, often not only by tongue lashings, but by blows that hurt the body as well. Will you who are far away, you who have longed to help us all by more definite prayer, together with the other interests that are on your mind, not remember also these Korean girls who are suffering real hardship for their Master?

#### KWANG JU.

Mrs. Eugene Bell sends the following good news:—Our local work seems to be in such a flourishing condition that I feel that there is really something to interest the readers of the FIELD. The most encouraging feature of our church here is the rapid growth of the Sunday School.

When our good friend, the doctor, was about "a year old" and just beginning to talk, he began to interest himself in the Sunday School and exerted his energies, with all the assistance he could get, to make the



school a success and a real live organization and his hopes have been more than realized.

The greatest benefit has accrued from a division of the body into two schools and the giving of all the morning to the study of the lesson, and having a united "preaching" service in the afternoon. Part of the congregation studies in the church, in the centre of the city; and the other part, in the handsome new boy's school building near the mission compound. Just about twice as many now gather at the two places as formally met at the church.

We celebrated our sixth anniversary as a station at Christmas. When the Owens and Bells opened up the station six years ago there was not a single Christian in this vicinity except the helpers and their families, and one cook. The first service that snowy Christmas Day, six years ago, was held in our temporary living quarters; the dining room table rolled to one corner and the chairs piled on the bed to make room for those who had come to see what the foreigners had brought in all those boxes.

Those who have had the experience know what we *suffered* and *enjoyed* at the hands of the curious heathen. But we tried to show ourselves friendly and received all who come as far as practicable, and on Sundays converted our two rooms into a place of worship.

Our labors and prayers have been abundantly rewarded and with a three-times enlarged church building, and a congregation of nearly five hundred we can say from our hearts: "Praise God from whom all blessings flow."

We have had sorrow, but much more of joy, and are now blessed in having six missionary families in comfortable homes with prospects of new comers in the near future.

Our much needed and longed for hospital building is at last being begun; the girls' school and ladies' home are under way, and when these are completed we feel that we can do better work. Enlarged equipment means larger work, and with God's blessing we expect greater success.

About a month ago examinations were held; thirty-five were baptized, and over seventy were received as catechumens. This makes a baptized membership of more than a hundred. Do you not think that we have cause for gratitude to the Giver of all good gifts?

#### CHAI RYUNG.

The Chai Ryung ladies have been holding classes of unusual interest in the country lately, the Home Study classes have taken up the Life of Christ. The house for the single ladies has now been begun the first fruits of the Kennedy fund.

#### SEOUL.

On Easter Sunday sixty-one adults were received by Baptism into church membership at Choung Kyo Church, Seoul. This church of which Rev. J. L. Gerdine is pastor is the largest of the S. Methodist

congregations in the city. One beauty of the Union Meetings held for Mr. Brown on Easter Sunday was the rare opportunity given some of us, usually too busy with our own people, to visit some of the other churches. Those visiting the church mentioned above were delighted with its beauty, and suitability to its purpose, combined with evident stability, and general serviceableness. It is quite a new church as far as this edifice is concerned not yet a year old. We wish its pastor and people many happy years of growth in numbers and grace, within its walls.

The John D. Wells' Academy for boys has had over 120 applicants for admission of whom over 80 have passed the examination, the enrollment for the new term is 110 and is daily increasing.

Easter Sunday was a great day in the churches in Seoul. The beautiful spring blossoms, azaleas, forsythias and fruit blooms were seen in great abundance, while Easter songs and exercises reminded the people how much our Lord's resurrection means to the Christian church.

Under the leadership of Mr. Yi Sang Chai, the Y.M.C.A. are planning for 1,000 Bible students. Thru the pastors of the various churches who form their religious committee they have gathered 100 leaders who will each bring in ten Bible students to the various classes; which will be held wherever convenient. These leaders are to be men not at present engaged in similar work. Once a month there will be a rally of leaders, who will be furnished with report blanks, and will give results, to date. At these rallies there will be suggestions as to methods and all possible helps. It is expected that students in the high schools will have a large share in this work. On the first night with a drenching rain and the streets rivers of mud, in spite of the Korean's especial horror of rain, 75 leaders reported. This is a long leap in the right direction. *Manzai* *Manzai*, Y.M.C.A.

Some 4,000 people gathered on the terrace before Pajja School, on Easter Sunday to attend a Union Methodist service and to hear Bishop McDowell preach. An impressive and stirring scene it was, especially when the Bishop baptized 110 new believers. When some of us who have not been 25 years on the field can look back to the time when there were not 100 Protestant believers in all Korea, in all missions, it is not strange that we feel the day of miracles is not over, seeing and hearing what we do now.

The fifth Annual Commencement of the Y.M.C.A. school took place on Saturday, April 1st, at 3 p.m. The following is the programme of the very interesting exercises.



## PROGRAMME.

CHAIRMAN	O. R. Avison, M.D.
PIANO SOLO	Mr. H. Hylton.
INVOCATION	Rev. Lee Kyeng Chik.
SCRIPTURE	Hon. Lee Sang Chai.
HYMN	Students.
OPENING REMARKS	Chairman.
PRESENT CONDITION OF THE SCHOOL	Mr. Geo. A. Gregg.
PRESENTATION OF DIPLOMAS AND PRIZES	Hon. Lee Won Kueng.
COMMENCEMENT SONG	Students.
ADDRESS TO THE CLASS	Syengman Rhee, Ph.D.
RESPONSE	Graduates.
SONG	Students.
BENEDICTION	Rev. Suh Kyeng Cho.

## MOKPO.

## A BOYS' MISSIONARY SOCIETY.

At Mokpo the boys in the John Watkin's Academy have a Missionary Society which holds meetings twice a month and is for the purpose of creating more interest in the unsaved and to endeavor to increase and arouse more enthusiasm and effort to bring souls into the Kingdom through personal service.

The dues per member are five *sen* a month and the total membership now numbers forty. They are divided up into preaching bands. Each Sunday, alternating, twenty of the members will remain and worship at home and the other twenty will go out into the districts lying near Mokpo, which includes villages on the Islands as well as on the mainland, extending to a distance of from 30 to 40 *li*, reaching over twenty towns and comprising in all a population of over 15,000 people. Some of the boys are able to visit six or more towns on a Sunday, the Society having determined upon the towns to be visited, and where an attempt is to be made to tell the Gospel. In these places as yet there are no churches or strong Christians. These boys are praying, hoping and working that these towns may soon become Christian centers. The boys are sent out, as in the days of the early church two and two. They go from village to village endeavoring to visit every house, distributing tracts and telling the gospel everywhere and to everybody, to those in the homes, fields, streets, waysides and in places where a crowd is assembled. Verily fulfilling the last great commission of our Saviour in part and as they are able,—Go ye into all the world and preach the gospel to every creature.

Before entering a village they kneel down and pray that the hearts of the people may be prepared to receive the gospel message and be saved and also claiming the village in the name of Jesus. On entering into the towns they often sing songs of praise, thereby attracting an audience, after which they begin urging, warning, exhorting and pleading with their

hearers to accept and believe the gospel and to cease from worshipping idols and to turn unto the true and living God. They do this by expounding the scriptures according to their ability for each Christian always carries his Bible; the sword of the Spirit. They report that everywhere people willingly listen to the gospel and say they wanted to be Christians but also say there is no church in the town. They are immediately informed that they can gather for worship in one of the homes until there are Christians sufficient to start a church.

The boys are sent out in this manner; an older boy is accompanied by a younger one. In this way the women are also able to hear the good news for the younger boy can talk to the women which according to the custom of the country would be impossible for the other one to do.

They report no followers of Buddha in that territory for they claim that the people all know that it is not the true religion, but they do say that they believe in the Christians who come every Sunday to tell them the gospel because from their acts and appearance they know they are sincere, while on the other hand, those interested in introducing the false doctrines are not of that sort but on the contrary are doing it for gain.

The boys leave home very early in the morning carrying with them their lunches and often return at sunset in plenty of time to participate in the evening worship at the church.

One of the boys, on returning from a recent trip to the country, said, "My heart is heavy and burdened because so many of my people are still sitting in darkness like night and know it not and I had no desire to come home but wanted to stay longer and teach them more about the Light that lighteth the world."

"And the light shineth in darkness and the darkness comprehended it not."

The Society at its last meeting, because of the new zeal of the members, decided to send out a man regularly to these places who will give his entire time to the work. The boys are all poor and the supporting of a man in this capacity will mean much self-denial and sacrifice on the part of the boys. Their zeal and example is worthy of imitation by other schools.

J. M.

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## THE EDUCATIONAL FOUNDATION.

The Committee on the proposed Federation of Missions for Education met in Pyeng Yang in April the 8th and 10th. Representatives of the distant and somewhat inaccessible Canadian, Australian and Southern Presbyterian missions were there at the time engaged in the Theological Seminary work, and Methodists of both boards were also present so that the two denominations in their various missions were fairly well represented. The following is a copy of the constitution there drawn up and approved, now to be formally adopted by each mission at its first annual meeting.



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## PROPOSED CONSTITUTION FOR EDUCATIONAL FEDERATION.

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### PREAMBLE.

The Committee on Educational Foundation representing the various Missions in Korea believing that the proper development of our work will be very much aided by the federation and correlation of our now existing institutions recommend that the missions organize a Christian Educational Federation and submit for their adoption or amendment the following proposed constitution.

### ARTICLE 1.

The name of the organization shall be THE EDUCATIONAL FEDERATION OF CHRISTIAN MISSIONS IN KOREA.

### ARTICLE 2. PURPOSE.

(1). To unify Christian Education as conducted by the various Christian Missions, into a single system, regulated from a single head, thereby obviating reduplication and waste, and to secure the most strategic and complete occupation of the field.

(2). To strengthen and develop this system and secure for it the highest educational efficiency.

(3). To secure through this system the best spiritual fruitage which Christian Education can contribute to the Church of Christ in Korea.

(4). To co-operate with the Educational Department of the Government and to harmonize our Educational system with the Government standards.

### ARTICLE 3. MEMBERSHIP.

Any Mission of the Foreign Mission Board of an Evangelical Protestant denomination, working in Korea, conducting educational institutions, using the Bible as a text-book in them, and laboring to build up the Church of our Lord and Saviour Jesus Christ, may become a member of this Federation by signing this constitution through its duly authorized officers, before July 1st, 1911, and thereafter any such Mission may, upon its application, become a member by a majority vote of the already federated Missions.

### ARTICLE 4. ORGANIZATION.

(1). The work of the Federation and the administration of its functions in the schools shall be conducted by a Senate. This Senate shall be constituted by one representative from each of the constituent Missions, an additional representative for each Mission having a Korean full church membership exceeding 5,000, and a further representative for each full 10,000 membership in addition to the first 10,000. All such representatives shall be duly appointed by their respective Missions. This section shall not be construed to give increased representation to any church working through more than one organization in the field.

(2). Missions having secondary or higher educational work for girls or women may each appoint one woman as an associate member of the Senate in matters relating to the Federation's educational work for girls and women.

(3). The term of office in the Senate shall be for five years, one class composed approximately of one fifth of the membership of the Senate to retire each year, and the retiring members to be eligible for reappointment. Proxies and substitutes for said representative shall not be allowed but vacancies may be filled by due Mission appointment.

(4). The Senate shall have a President, Vice-President, Secretary and Treasurer, to be elected by it from among its own members, and the terms of these officers shall be for three years.

The duties shall be such as are ordinarily performed by such officers, with such restrictions and additional duties as from time to time may be determined by the Senate.

(5). The Senate may also organize for the efficient administration of its work such a system of committees and delegations as may seem good to it.

(6). A majority of the members of the Senate shall constitute a quorum.

#### ARTICLE 5. POWERS OF THE SENATE.

The constituent Missions delegate to the Senate the following powers, and agree that all the educational institutions of their respective Missions shall be submitted to the Senate in its exercise of these powers.

(1). The Senate shall have the authority to standardize the curriculums of educational systems of various grades and kinds; to classify the institutions under its charge according to this standardization and to declare if and when any given institution has attained to any given class.

(2). The Senate, by such regulations as it shall see fit to establish, shall have entire control of all final examinations for diplomas and degrees. This authority shall include the character of the tests, the setting of the examinations as to time and place, their superintendence and the passing upon the results.

(3). All degrees and diplomas of graduation, to graduates of High Schools, Arts Colleges, Technical and Special Schools shall be conferred by and in the name of, the Senate and at its discretion.

Only such candidates as are recommended by the faculty of the institution whose course they have completed, shall be eligible for diplomas.

(4). The location and number of High Schools, Arts Colleges, Technical Schools and Special Schools which shall be founded on or maintained by any of the constituent Missions, their correlation and the delimitation of their respective territory shall be determined by the Senate.

(5). The Senate shall seek to correlate with the federated systems and bring within its supervision all such primary and other schools as are



under the direction of the organized Korean Churches, also the Y.M.C.A. schools or similar schools not under control of the constituent missions.

(6). As it is not the purpose of the Government nor of the constituent missions that schools of religion should come under the perview of the Department of Education such schools are not included in the provision of this Constitution.

(7). If any Mission shall feel aggrieved at the decision of the Senate concerning its institutions, such missions may appeal to a Board of Arbitration, composed of two arbitrators chosen by the Senate two by the Mission aggrieved, and one by these four arbitrators, thus selected. The decision of this Board shall be final.

(8). The direct financial support, administration, and educational work of each institution shall be in the hands of its respective authorities. And the senate may assist institutions in raising funds for their work; consider what amounts are needed and endorse the same to donors in the Home-land, and in what ways it can assist the Missions toward larger and better development. Funds so raised shall belong to the denomination for whose work they were secured, to be controlled or directed by the denominational or institutional authorities.

(9). The Senate shall raise and hold funds for the current expenses of the Federation.

(10). That the Educational work of the federated missions may be properly and proportionately developed throughout the country and that the large and growing Christian Church of Korea may more rapidly attain to that strength which comes from faith founded on broad intelligence the Senate shall seek to secure and shall be empowered to administer trust funds for the maintenance and development of the general Christian educational work under its care in Korea.

(11). That such funds may be secured, the Senate shall take steps for the organization of a holding body for the funds in the Home-lands and for incorporation as may be necessary.

#### ARTICLE 6. AMENDMENTS.

This constitution may be amended by majority vote of the constituent missions upon the initiative of either the Senate or one of the Missions.

It was moved and carried that the Missions be requested to adopt this Constitution at their next meetings at least tentatively as a working constitution for one year, appoint their representatives and notify the Chairman of this Committee who at his discretion shall call these representatives together for organization.

Pyeng Yang,

April 10, 1911.

H. G. UNDERWOOD, Chaicman.

B. W. BILLINGS, Secretary.

### MRS. M. F. SCRANTON.

We are glad to be able to give to our subscribers the excellent likeness of the late Mrs. M. F. Scranton which appears on the cover of this issue. A brief account of her life and work was given in the 1910 January issue of this paper, and is probably familiar to nearly all our readers, so we will not repeat, but simply to look on this speaking likeness will be an inspiration to those of us who knew and loved her. The memory of her devotion and indefatigable zeal is a blessing. She was the Tai Puin or great lady of the Koreans, and the mother of the little company of pioneers who first came to Korea. We thank God that she lived to see some of the fruits of her labors, and to rejoice with the reapers before she was called to her heavenly rest.

### THREE PICTURES.

#### PICTURE I.

By Miss JULIA MARTIN.

About fifteen years ago, a missionary was walking along the streets of Pyeng Yang, Korea, to the inn where he was staying. People stared at him as he walked, but no face, among the hundreds he saw, showed any signs of friendship. Several young men were following him and some were servants from the Governor's quarters. One of them picked up a stone and threw it at the missionary. The aim was poor so no harm was done, but had it struck home, there would have been no sympathy for the foreigner in the hearts of the crowd of roughs who looked on. The missionary paid no attention to them. Soon the inn was reached and the young men dispersed laughing, no doubt, over their reception of the foreigner. The young man who threw the stone was named *Yi Ki Fung*.

#### PICTURE II.

About twelve years ago, a young Korean and his wife were baptized in a little town south of Pyeng Yang. The man soon died, and the young widow, hardly more than a girl, went back to her parents who lived in the mountains of Kok San. The parents were heathen and when the young widow came home they saw an opportunity to make a few dollars, so they sold her to become the concubine of a rich man. This was an unbearable fate for the young Christian widow so she tried to escape by fleeing. Pretending that she was demented, she clothed herself in ragged garments the better to act the part and started on her long journey to Won San where she heard there were Christians. She was unable to go far for tracers were sent out and she was soon found and brought back. Here the poor girl had to live until deliverance came from an unexpected quarter. One day her master was taken sick and his brother afraid he might die took the young woman, brought her to a Christian church and asked the man in charge to keep her until called for.



He did this because he wanted to sell her just as soon as his brother died and he brought her to the church knowing Christians would not sell her. The woman stayed at the church for a time and then concluded to go to another church some distance away. Here she was found by a missionary on one of his regular trips. The leader of the group told her story and how also a band of roughs were planning to steal her some night. The poor woman plead that she might be taken to Pyeng Yang. The missionary was not in the habit of taking Korean women under his protection but the pathos of this case appealed to him so he took her to Pyeng Yang, gave her over to the care of his wife and for over three years she worked in his home and attended school when school was in session.

### PICTURE III.

On January 11th, 1908, a large audience gathered in the Central Presbyterian Church of Pyeng Yang to bid farewell to the first foreign missionary sent out by the Korean Presbyterian Church to the Island of Quelpart, south of Korea. The missionary made a short farewell and then Mr. Kil, pastor of the church, spoke and during his remarks said that this missionary must not be discouraged should he have rocks thrown at him by the Quelpart people, "For" said Mr. Kil, "remember how you threw rocks at the first Pyeng Yang missionaries." And the missionary who was Mr. Yi Ki Pung sat with the tears running down his cheeks as Mr. Kil spoke. It was a meeting never to be forgotten by those who were present. The next morning Mr. Yi with his wife, who was none other than the young woman who was received by the missionary, left for their future field of labor.

### "THIS ONE THING I DO."

A late number of the "Southern Cross" contained in a few paragraphs on Peary, the following quotation from his book. "*For more than a score of years that point on the earth's surface had been the object of my every effort. To attain it my whole being, physical, mental and moral had been dedicated. Many times my own life and the lives of those with me had been risked, my own material forces and those of my friends had been devoted to this object.*"

This seems to us one of the most pathetic confessions we have ever read, and yet full of a great lesson for us all. That for more than 20 years, a brilliant man's "whole physical, mental and moral being" could have been absorbed in and absolutely consecrated to the winning of such a futile glory, so barren an earthly honor is pitiable, but on the other hand, is not the contrast in our own case even more sad, in the light of such lives as this?

We are helping God carry out His magnificent plan for the whole race, a work that is not merely for all time, but which reaches far down


the dim vistas of eternity. We are engaged in uplifting whole nations of darkened, enslaved souls; in holding torches that shall light the way to a blessed immortality for millions, in the gradual development of the race into a stalwart manhood with a character that shall be all sinewy and muscular with faith and truth and tried service. Surely no devotion, no sacrifice, no pain or loss would be too great a price to pay for such a magnificent pearl of god humanity. The Son of God thot his own life blood not too great a price, yet bought by that blood, captained by that Leader, fighting by his side, our victory assured, with everlasting glory, honor and immortality before us how half hearted, how indolent, how weak we are compared with this poor man who had but such a meagre ideal.

Even those who have dedicated their lives to Christ's Cause on the field, know well how they falter, weary, how often the work is placed second to convenience, and selfish aims, how often it is done in a half hearted way.

When we look at this worldly hero, who to gain a very poor sort of earthly crown, was so indefatigable, so persevering, so indomitable, so brave, so careless of life, pleasure, comfort, home, ease, earthly joys, who was inspired by no divine Spirit, moved by no immortal love, bouyed by no Hope but dying earthly fame, when we look at his life, and read his confession of faith, and consecration, we can but blush, and hang our heads in shame.

Let us look back over 1900 years to another hero who was filled with a great passion for glory, let us reread his words and hold them beside our own history. "Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. *This one thing I do*, forgetting those things which are behind and reaching out to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Mrs. Browning said, God was surelier God to bear with us, than even to have made us, and we marvel over His divine patience and forbearance with such poor followers and soldiers as most of us are. May He inspire us with some such passion as St. Paul's, give us a vision and a call, lay a coal from his altar on our lips, and send us forth to complete consecration of all we are and have, filling our whole being with the spirit of those words "*This one thing I do.*"





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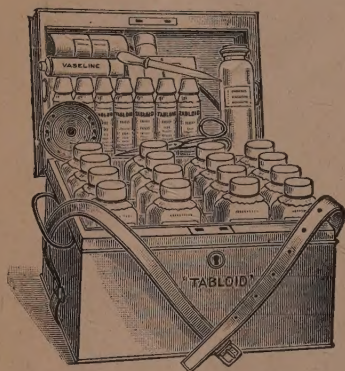
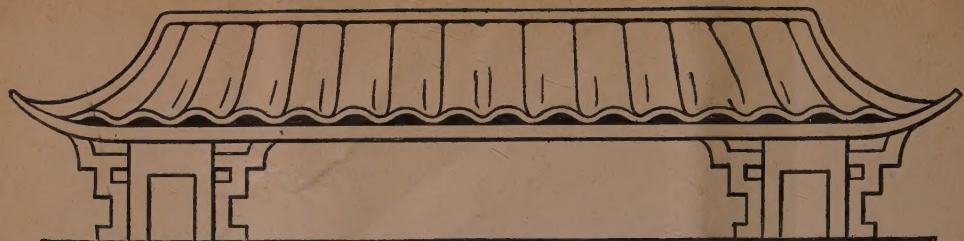
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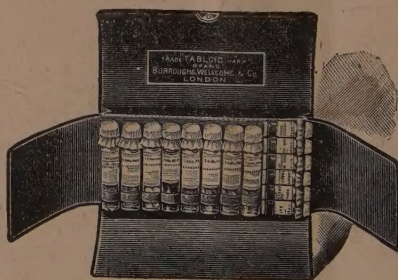
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